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to communicate, and depended less than was commonly supposed upon the possession of the faculty of oral speech. He expressed his belief that if the human race, all other things being as they are, had been destitute of that faculty they would have nevertheless found means of carrying on the various functions of civilized society very nearly the same as they now do.

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FORTY-SIXTH REGULAR MEETING, November 15, 1881.

Mr. R. L. Packard read a paper reciting A NAVAJO MYTH. The following is an epitome of the myth :

The story in brief is that the Navajos first appeared as certain animals, in a world under the earth we inhabit. There they lived a long time, under the rule of twelve chiefs, one of whom was the head chief. In consequence of the discovery of the infidelity of the wife of this chief, an absolute separation of the sexes throughout the tribe was effected, by the males crossing a large river, which flowed near the camp. The two sexes lived apart four years, at the end of which time many females had died, and the rest were threatened with starvation, so that a reunion of the males and females was made necessary. After this had been effected a water monster, which lived in the great water near which the people were camped, was robbed of its young by Coyote; the evening of the same day the water began to rise and caused a flood, which drove all the people up to a high mountain ; and the water still rising, they planted a reed on the top of the mountain and fled to its interior for safety. This reed grew rapidly and carried them to the upper earth, which Badger was sent forth to explore. His report was that the upper earth was covered by a sea, like the one which had driven the people up the mountain below ; and that there were four swans at the four corners, viz., the north, east, south, and west corners of this sea, with whom he had had a combat ; he and Cicada vanquished the swans and the people came to the upper earth, through the hole he had made, and took possession of the

whole region ; their wise men and medicine men (priests) made the sun, moon, and stars (for it was as yet dark) after four days experiment ; and one of the medicine men went with the sun to regulate its movements and he was never afterwards seen, but continues with the sun to this day.

A similar wise or magic man, but of the Zuñis, went with the moon.

After this they planted the seeds of trees and vegetation in general, which they had brought up with them.

After increasing to a great number, a conflagration destroyed all but a few of the people ; and after this remnant had again increased to a large number, certain monstrous animals and a giant in human form came and devoured all but one male and one female. This female found a female child at the foot of a rainbow one day, which she took home and raised as her daughter. In due time this child, having grown to maturity, became the mother of two male children by the sun. These children were infants in arms four days ; after which they were able to run about four more days ; and at the end of this period they were men grown.

On reaching manhood they asked their mother about their father ; and being by her instructed, set off on a long journey to visit their father, whose house they found far away in the East ; after an interview with him they returned, journeying with their father in his daily course in the heavens, to their own country ; and by his assistance, killed the various monsters which had devoured their people.

Under instructions from their father they consulted their mother about re-peopling the earth ; and she, by magic, made one male and one female in human shape ; and this pair was the source of nearly all the Navajos.

This woman went then to a great ocean in the West, where she still lives ; and she and the sun-man are the deities which are reverenced by the Navajos.

The story is localized by the introduction of the names of moun-

tains, etc., in the Navajo country, where the events are supposed to have occurred, and was obtained from a half-breed Navajo, aided by an old man of the tribe.

Mr. Gatschet remarked that the myth seemed to be a compound of numerous traditional legends, and showed how a number of the events recited might be allegorically interpreted; *e. g.*, the separation of the men from the women probably represented the division of day and night. The giant he thought was emblematic of the sun.

Prof. Mason expressed surprise that no connection could be traced between these Navajo myths and the *Tinnée* myths, notwithstanding the certainty that the Navajos had migrated from British America within comparatively recent times, and spoke of the rapidity with which myths grow.

Dr. Hoffman asked if certain parts had not been omitted from the myth as read.

Mr. Packard replied that he had tried to embrace all the essential parts.

Col. Mallery spoke of the analogy between principal occurrences described in the Navajo myth with those contained in the myths of other peoples; as for example, that of the separation of the sexes with the story of the Amazons; the rising of the waters with the wide-spread tradition of a deluge; and the occupation of the reed with the fable of Jack and the bean-stalk. He also called attention to the usual predominance of the number four.

Prof. J. Howard Gore then presented a communication on the REGULATIVE SYSTEM OF THE ZUÑIS. The following is an abstract:

Zuñi is situated in the western part of New Mexico, 12 miles from Arizona and about 250 miles southwest of Santa Fé. It is built of adobe; the houses are contiguous, and in some places cover the irregular streets, thus uniting the whole town into three single buildings.

The subsistence of the people is derived from herds of sheep and goats and from the soil. The minor crops are grown near the

town, while their corn fields are at Pescado, and the wheat is raised at Mutria. The men plant and cultivate the crops and the women gather, garner, and prepare the grain for use.

The women receive more attention here than is usual among Indians.

The clan organization is for a triple purpose: to determine the line of marriage, for social amusement, and for religious observances. Descent is in the female line. Monogamy exists. Divorces are readily obtained, and are unattended by reproach, but are by no means common.

In order to be a member of the religious order—the Priests of the Bow—it is necessary to secure a scalp and undergo a number of ordeals. The election of a person into this order is confirmed by a great feast. All persons charged with murder are tried by this order. The accused conducts his own case, and a member is appointed to manage the prosecution. The decision is reached in secret council and the verdict made known afterwards. If guilty the criminal is executed privately.

Property is exclusively individual, and can be disposed of by the owner without consulting any one. Children may own property—even land. The property of a man dying intestate descends to his own children; but at any time prior to his death he may name his heirs. Seven caciques and one priestess constitute the supreme ecclesiastical tribunal, to whom all disputes and doubted points in religious or ceremonial matters are referred. A governor is the chief civil authority; he decides all minor questions himself, and only summons a council when the importance of the case demands it. In council no formal vote is taken; each person so expresses his opinion that the will of the majority is easily made known. Women have no voice in the councils.

Prof. Mason inquired whether differences of social standing regulated the occupancy of the Pueblo houses. Prof. Gore said that this did not seem to be the case. The Priest of the Sun lives

in the upper house, fourth terrace, while in other cases the wealthier classes usually live on the first story. The Governor's house was not by any means in the finest quarter of the town.

Mr. Bigelow asked whether the Zuñis make formal wills, and also how children are cared for.

Prof. Gore replied that wills were merely verbal, and that the wish of the deceased, however expressed, was conformed to whenever it was known. He was conversant with one contested will case. He also stated that in their anomalous marriage relations it did not always fall to the parents to take care of their own children.

Mr. Gatschet spoke of an annual festivity celebrated on Mt. Taylor, near Zuñi. He also inquired whether the usual division into gentes and phratries prevailed, and relative to the clans spoken of, whether they attempt to prove their origin.

Prof. Gore said there were fifteen clans among the Zuñis, which are organized chiefly for amusement and social intercourse, but were permanent and of very ancient origin. These have no connection with the usual division of the people into gentes. The gens merely determines the line of marriage; all must marry without their gentes. Descent was in the female line. He then spoke of the various ceremonies of the different clans, and gave a detailed account of a feast of the Corn-clan which he witnessed. He said that the music was sung in a language to a great extent unintelligible to living Zuñis, and which seemed to be a sort of sacred or classic tongue handed down from remote antiquity, which no one dared to change.

In reply to a question by Mr. Gilbert, he said this language somewhat resembled the present Zuñi language, but seemed to be a sacerdotal, archaic form of it.

Prof. Mason said that the Greeks and Choctaws also have an oratorical language having an elevated diction for state occasions.